

# Civil & Religious INTELLIGENCER.

No 16]

SANGERFIELD, N. Y.—MONDAY, MARCH 10, 1817.

[Vol I

We learn from Smithfield, (R I.) that on the evening of the 14th instant, a man by the name of THOMAS GULLEY, perished with the cold.—He had been to Providence with a team; and on his return, he had proceeded but about a mile from the last place at which he stopped, when, (as there are certain indications) finding himself cold with riding, he jumped from his sled, but was already so benumbed, that he was unable to proceed far, and fell into the snow beside the road, where he was found dead the next morning.

On the same evening, a laboring man left Aldrich's Tavern, in Smithfield, for his home, about two miles distant; but was not able to reach it before he perished.—His body was found the next day near a tree, from which, it appeared, he had, with his feet, beaten the bark, in a fruitless struggle to warm himself.

Another person was found in Smithfield, the same evening, almost dead with cold; but upon being taken to a house, he with proper treatment recovered.

*Mass. Spy.*

Salem, Feb. 11...

**THE ROBBERY—AGAIN.**—On Saturday last another of the KENNISTONS (ZEBULON) was arrested under the direction of Maj. Goodrich's active and persevering friend, Mr. Page, on suspicion of being concerned in the robbery. This is a numerous and it appears a formidable family, there being six brothers of them. When LABAN and LEVI (now in jail in this town) were taken, ZEBULON was likewise involved in the suspicion; but, having the address to make it believed that he was at the time of the robbery in Vermont, was dismissed without being brought before a magistrate. Circumstances, however, having since induced a contrary belief, Mr. Page returned to New Market on Saturday, in order to bring him to a formal examination; but found that on the same day his brothers were arrested he had been taken for a small debt, after a long and obstinate resistance with gun and bayonet, and lodged in Exeter jail; from whence Mr. Page had him conveyed to Newburyport, where he is to have an examination this day.

At New-Orleans on Christmas day there was a sanguinary quarrel between the seamen and Kentuckians. In the day time

the seamen were victorious, but at night the Kentuckians, being reinforced, were too strong for their antagonists. The battle was with clubs, dirks, &c. Several seamen were killed; and Gen. Ripley found it necessary to turn out the U. S. troops to suppress the riot.

QUEBEC, February 6.

A letter from a gentleman in Three-Rivers, gives the following account of an extraordinary emigration from a fertile, and hitherto flourishing part of the province. The cause thereof is not mentioned:—

"Upwards of eighty families have gone from the townships situated on the St. Francois, in the district of three-Rivers, within the last month, and others are following. Their course is for the state of Pennsylvania, and Upper-Canada.—This will prove a serious loss to this province.—That fine settlement will be destitute of inhabitants by another year."

MONTREAL, February 8.

We are informed, that late and important news was received yesterday in this city, from the north-west, by which it appears that the scenes of carnage that have formerly glutted that country, have not terminated. It is said that an officer belonging to the Hudson's-Bay company has been murdered! If the above information proves correct, we shall be able to give some details in our next number.

NEW-ORLEANS, January 21.

On Friday night, the 17th inst. Capt. Slater, who has been long known to the citizens of New-Orleans, as commander of a trading vessel on Lake-Pomchartrain, was, together with his crew, frozen to death on board his vessel while on the lake. This circumstance will excite the astonishment of our northern fellow-citizens, who generally have very incorrect notions respecting the climate of Louisiana.

BALTIMORE, February 15.

Capt. Williams writes to his friend in Alexandria, under date of the 27th January, set Curacao, that Lagura was then in possession of the royalists.

The Legislature of Maryland have passed a law, making the crime of **REBELLING** punishable by imprisonment in the State Prison.



**FROM THE ALBANY ARGUS.**

Friday, Feb. 28, 1817.

**Election of Governor**—On Tuesday, Mr. Ford, from the joint committee appointed on the letter of resignation of Gov. Tompkins, reported in Assembly the following bill, which was taken up yesterday. Mr. Ford made a concise and comprehensive exposition of the views of the committee, and expressed his conviction of the correctness of the principles embraced in the bill. He was followed by Mr. Tappan, on the same side, who had not finished speaking when this note was written.

*An act relative to the Election of a Governor and Lieutenant Governor.*

Whereas, his Excellency Daniel D. Tompkins has resigned the office of governor of this state, whereby, under the provisions of the Constitution, vacancy has taken place in the office of governor, and a governor and lieutenant governor are to be elected at the next election;—Therefore—

*Be it enacted by the People of the State of New York, represented in Senate and Assembly,* That at the next anniversary election, on the last Tuesday of April next, a governor and lieutenant governor shall be chosen, in the manner and according to the provisions of the act, entitled "an act for regulating elections," and the votes given at such election, shall be canvassed and estimated, calculated and ascertained, agreeably to the directions of the said act; and the clerk of the Senate shall immediately give notice of such election, in the manner prescribed in and by the third section of the said act. And the overseers of elections in the several towns and wards in this state, shall give notice of such election, in the manner prescribed in the fourth section of the said act.

On Wednesday, the bills to incorporate the Washington and Warren bank, the Geneva bank, and the Auburn bank, passed the Assembly.

The first clause of the bill relative to steam boats was rejected in Assembly the same day by a majority of three. It was afterwards, by the same majority resolved to be reconsidered, and was re-committed to a committee of the whole.

The bill to abolish imprisonment for debt, is the order for to-morrow in Senate.

**POSTSCRIPT.**

The southern mail just arrived, brings London dates, containing a spirited address of the Lord Mayor, alderman and common council of the city of London, presented to the Prince Regent on the 9th December, and the Prince's answer. The address depicts, in glowing colors, the accumulated distress of the nation; boldly ascribes these distresses to a corrupt ministry and the inadequate representation of

the people in parliament; and calls upon him to redress their grievances, by convoking parliament at an early period, by recommending a parliamentary reform, abolishing all useless places, pensions and sinecures, reducing the enormous military establishments and by making every practicable reduction in the public expenditures. The Prince seemed little disposed to follow their counsels and in his reply affectedly reposes himself upon the loyalty of his subjects.

Flour was selling in France at \$10.

A strong alarm had been excited in London by a second meeting in Spa-fields, which took place on the 3d December, and which it was said was attended by 20,000 persons. The police officers were on constant duty; and troops, of which there were 40,000 quartered in the vicinity of the capital, were placed at every important point, and constantly patrolling the streets. The Tower yard was filled with them; the Exchange and many shops were closed and every precaution taken to suppress riot. The meeting at Spa-fields were addressed by Mr. Hunt, who informed them of the course pursued by him to present their address, adopted at a former meeting, to the Prince Regent. Sundry resolutions and an address to Parliament were adopted and the meeting adjourned to the second Monday after the meeting of parliament. The Prince Regent to allay the popular excitement, had previously given 5000£. to the necessitous in the vicinity of Spa-fields. A detachment of horse guards having approached the place of meeting were fired upon by the populace. The mob then paraded, in large parties, through some of the streets of the metropolis, broke open the gunsmith shops, and seized all the arms. One person was mortally, and others slightly wounded. At two the Mayor issued a proclamation, ordering every person to his home; which, with the formidable aspect of the military, succeeded in restoring order. Several of the ringleaders in mischief were apprehended.

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# THE CHRISTIANS MONITOR.

Glad tidings of joy, to all people the same,  
The heart to employ, and the tongue to proclaim:

FOR THE FOURTH WEEK IN FEBRUARY 1817.

## MISSION TO THE CAFFRES.

(Concluded from page 353)

6th. We arrived at the kraal where Geika was. We asked him if he had received any information of our arrival. He said not officially; and at which he was surprized. I told him that Jankanna (Dr. Vanderkemp) had always prayed, and used his endeavors to introduce the Gospel to his country;—that, after his death, I also had used my endeavors, and now had obtained permission;—that I had first been to Congo's, then to Makanna's; but that we should have come directly to him, had we not heard that he was expected at the last mentioned place; for that reason we had gone to Tzatzoo; but on our return, hearing he could not come so soon as he intended, we had hastened to visit him;—that Stambi had been with us. He desired very earnestly to know what the other chiefs had said. We told him that they had expressed their joy at our arrival; but had said nothing positively as to a place for the residence of the Missionary; that we had looked at two places; but that we did not know where *he* would wish the Missionary to reside. He desired to know what each chief, in particular, had said; which we told him. He then wished to know what was *our* intention, whether to reside at his place, or with the other chiefs. We answered, that we could not decide till we should know his mind. He said that the chiefs had given him no information upon the subject; that he was a child; he did not know how to act. If the Missionaries lived near him, he would make them his counsellors in every thing; but that we must say where Brother Williams wished to remain. It was then left to Brother Williams and Jan Tzatzoo to determine, who begged that they might be allowed time till to-morrow.

We then begged that the Caffres might be informed that to-morrow there would be preaching; and messengers were sent off in all directions. When he was going away, he said that his joy at our arrival was so great, that he could cry out aloud. Had conversation with three Caffres, who had come two days journey after us. One of them seemed sickly, but said his sickness was in his heart; that this had began a year ago, when, at a certain time his sins were revealed to him; that he did not know what it was, and tried to drive away the convictions; went to a feast, and when standing up to dance, a fire was presented before him; that he fell, and had been almost dead; that a glorious person had been presented to him, so glittering, that his eyes were dim at beholding him; that it was told him that this person could help him. He said that the Caffres could not understand him, but supposed him to be bewitched; that he felt now that we were the people he had been looking for.

4th. It rained hard; and we feared that we should not have many people present. Geika came to breakfast with us. He said that he thought



much of Jankanna; that he loved him much; that he could always be free with him; and that, even if he sat close to him with his bedaubed skins, he had never said, "Get away with your nasty kaross." He said he wished to know what Mr. Williams intended to do. We still desired to know what was his own wish. He would give no direct answer; but again asked what was our intention. Having previously weighed the matter, we told him that Mr. Williams had no objection to come and reside with him, if it was his wish, and if a proper place could be found. He then answered, that *the whole country was before us where to choose*. We mentioned Cat River as a place that had been proposed; and that we should examine it on our return. We asked whether other Caffres would be permitted to come to Brother Williams. He said, that *the word of God must be free for every one*. We asked if he had any objection to a Missionary being sent to the other chiefs. He said, None; for they needed the word just as much as he did.

He said he was delighted that the house of God was coming to him, and that he should send word to Hinza; and if he came, he would accompany him to the station, and say, "There is the house I informed you of."

We had much conversation with him; and he was astonished to learn that he might pray to God in his own language; and was surprised that no person had ever told him so; for he had always heard Jankanna pray, but it was in Dutch; and he supposed it would be necessary to acquire the Dutch language before any one could pray.

The congregation being assembled, we went out. Geika and his chief men placed themselves together, according to rank, at our left. The women were afraid, according to their custom, to come into the presence of the chiefs; but asked leave to go into our tent, where they shut themselves in, viz. the wives of the chiefs; but the other women sat behind the men. Jan preached with great boldness; and perhaps never was a more attentive congregation; and when he had finished, every one retired to the bushes to pray, even Geika, who was absent for a considerable time. After their return they seemed astonished; and the whole afternoon were divided into little companies with our people, who, with tears, acquainted them with the way of salvation. Geika remained with us till evening service was over. In conversation, he compared his sins to the stars, to which he pointed, and said, As impossible as it is to tell the stars, so impossible is it to tell my sins. He said that he was ashamed of himself before us, and especially before Jan Tzatzoo, whom, he said, he might consider as his own child, but now looked on him as his father; that he had neglected the word that Jankanna had made known to him; but now God had visited him again, and had not suffered him to die in ignorance;—that we must not be tired of him;—that he had always fixed his heart on his wives, and on his cattle; but now he saw that all without Taay, was nothing.

5th. Early in the morning we had a prayer-meeting, when many Caffres were present; afterwards we entered again into conversation.

Jan preached again to a number of Caffres. After service, the chief, Botma, said to me, "You must not be tired of us because we are perverse, but often visit us. Jankanna is dead, and you are instead of him." I asked if he could understand the word. He said, "With my ears I understand it; but it must go into my heart." Geika was very zealous in exhorting; and, among other things, said to the chiefs, that if the Lord would give him a little more strength, he would resign his wives, cattle, &c. and give himself wholly to Christ; that he should wish the Caffres to follow him; but if not, he would leave them and cleave to us, God's people, at



Cape Town, and in England, as his friends. He also begged that his thanks might be given to the Governor, and to the King of England, for having granted permission to the Missionaries to his country.

About nine o'clock at night all our people assembled, and marched up towards Geika's kraal, singing hymns, and now and then praying. Geika, his wives, captains, counsellors, and people, came out and joined them for about an hour; and when he left off, all the Caffres went to pray. We heard them praying for new hearts. We spoke with several Caffres who had known and been familiar with Dr. Vanderkemp, especially his old friend Ganga and his son; the last I met at the kraal of Slambi, about ten years ago, and who then expressed his high regard for our brother.

6th. Early we made ready to depart. Geika was early with us. After singing a hymn, and praying, we departed. We received three guides, one of whom was to return as soon as we had fixed on a place. The brother-in-law of Geika, and the son of Ganga, begged a spelling-book, having still retained the Alphabet, which they learned from Dr. Vanderkemp. We were followed by many; all of whom seemed to express their longing for the return of Brother Williams and Jan. On parting, I said *Wenna tandoza a Taay*, (You must supplicate Christ.) They answered, *Eewe mina Tandaza*, (Yes, I shall supplicate.)

We travelled on to Cat River; but saw no probability of leading out the water, the banks being so high, otherwise the situation is delightful. We had to cut the trees down in the river, that the waggons might cross. We spanned out near a kraal, where we got abundance of milk; and one of our guides pointing out where the water of the River could be led out, we rode on, and found a place near where he had mentioned, and where large plains could be laid under water with a little labor; and here we resolved, with God's will, the first station should be. Very near are large forests of fine timber, which for ages cannot be excellent stone for building. We were obliged to span out early that evening, on account of the oxen being tired, and on account of rain. We were not far from a Caffre kraal; the Caffres of which were making a great noise the whole night; we thought dancing.

7th. One of our people went early to fetch the oxen, but came back in great haste, saying he had seen a lion. Several men went off and found the oxen, but did not see the lion, only his track. One of the guides went away to the kraal to get milk, and we hastened on our road; and descending the mountain not far from the kraal, a fog cleared away, and we saw about 30 Elephants, going gently from the kraal; and we then concluded that the noise of the Caffres in the night had been to drive away these formidable creatures.

We came down to the Curumoe River, which had likewise been recommended as suitable for a station; but there being no running water, it was given up.

We spanned out at a place where there are many lions and elephants; but were protected through the night.

8th. Spanned in early; but, like yesterday, had a very unbeaten and rugged road. Going up a hill, we fell in with another elephant. Our people surrounded him, and gave him five balls; but he did not fall. One of our Caffre guides was a little man, probably of Bushman extraction: he shewed himself very dexterous. Seeing our people rather timid, and, like David, with a stone against Goliath, he ran and attacked this huge animal with his assagays; one of which went in the depth of a foot; the other broke against the shoulder-blade. The elephant, however, escaped, but



was expected to die that evening; and the two guides resolved to follow in the track of the blood, and take out the teeth. I asked the little hero on whom he depended on such occasions? He said not on himself, but on God.

On approaching the Fish River, we were welcomed by a party of the Cape regiment, with their wives, singing hymns, and some weeping for joy. On spanning out, the waggons were surrounded by the people. There were several who had been baptized at Bethelsdorp,—all were very lively.

9th. Brother Williams being anxious to get home, left us in the morning on horseback for Bethelsdorp; and we proceeded, and arrived at Graham's Town in the evening at sun-set. The deputy Landrost and officers, seemed surprised and pleased at our apparent success, as they had not only doubted of it, but likewise of the safety of our lives.

On the evening of the 11th I arrived at Theopolis; and was sorry to find Mrs. Barker so indisposed, that Brother Barker could find no liberty to proceed to Lattakoo. Brother Ulbricht, although very weak, was much better than he had been.

13th. I left Theopolis early, by the new road, supplied with fresh oxen, and rode to the first military post; and before day light we proceeded, and arrived in the night at Sunday's River, where we found our cattle from Bethelsdorp. We arrived at Bethelsdorp about one in the morning.

17th. We waited on the Landrost, Col. Cnyler, who was much delighted at our relation, and offered every assistance, &c.

The Mission to the Caffres has at present several advantages, which it never had before:—1st, Their conquest by the English has had a good effect;—2dly, The preaching of Makanna, although very defective, and, in some things, inconsistent, has had a wonderful effect, and prepared the minds of the Caffres;—3dly, The assistance of our young chief Tzatzoo, and several pious and zealous Hottentots from Bethelsdorp, understanding the Caffre language, one of whom is a smith;—4thly, On the part of Government. The Caffres having refused to assist the Boors in the late rebellion, Government is anxious to take the advantage of this instance of good will, and is ready to give every assistance; and has even offered to send a cargo of different articles for bartering.

We were much disappointed with Caffraria, in consequence of the reports that were generally given of its fertility. Except on the mountains behind Geika's residence, there is little timber in the country. The grass, in many places, is scarce; and where it is rather plentiful, on the west side of the Keiskamma River, it is very sour. There is in general a scanty supply of water. The Somerset, Keiskamma, Chumie, and Cat Rivers, are the only streams of any importance. Those who reside on the borders of these rivers are well supplied; but the rest of the Caffres must be dependent on rains to fill their ponds or little lakes. The Somerset and Cat Rivers may be led out with effect; but the Keiskamma and Chumie have high banks and the ground on the banks of the first very hilly. We were astonished to see so few cattle in Caffraria, and were at a loss to know how large a kraal could subsist; and considering their customs and manner of living, we did not much wonder at their propensity to stealing. They are accustomed to live on animal food; and it would be impossible they could subsist long on their own. Their game, they seem to have destroyed. We did not see one elk; a very few spring-bucks, a few other small ones, such as *duikers*; perhaps sixty in the whole, in Caffraria; and a few



hartebeests. We supposed that one object of getting cattle from the colony is for the sake of the skins, for carosses, as many of the Caffres were badly off, and others had them of sheep-skins, which formerly they would not wear. If growing corn and wearing clothes can be introduced, the temptation to stealing may be done away. We took an occasion of telling Geika, that he knew in what a state the Hottentots were before Jankanna and myself joined them, having then had nothing; but now they have wagons, oxen, cattle, horses, &c. in abundance without stealing.

The climate of Caffraria, or the manner of living of the Caffres, must be very wealthy. We saw only one sick person in the whole country. We saw one dwarf; but scarcely another deformed person in all our journey.

Makanna may be very useful or very injurious: it is doubtful whether he is a changed man or not; he seems to have been a peculiar person from a child.—When a boy, he was among the farmers, and speaks a little Dutch. It is evident that he has learned much of what he knows from Mr. Vanderlingen; and seems to have a good memory. He is a stout handsome man, and commands respect: he makes the Caffres believe he is a very great man; and seems under the temptation to be pleased that the Caffres think there is something miraculous in his doings. Hoping, however, for the best, and praying that the Gospel may strike deep-rooted in that country,

I remain your ready servant in the Gospel.

J. READ.

#### REVIVALS OF RELIGION.

*Extract of a letter from the Rev. Dan Kent, dated Benson, Vt. Feb. 11.*

God has visited the town of Benson, in Vermont, with a remarkable shower of divine grace. It is the sixth merciful visitation of this kind since the church was organized in the year 1790. In the course of the year 1804 there was added to the congregational church one hundred and sixty members; about four years after, about thirty were added; two years ago, ten or twelve—but till about the middle of July last, the gold had become dim; a very great declension in religion was manifest. There was a literal drought; the heavens over our heads were brass and the earth under our feet was iron—a fast was appointed by the church on that account; and being met in the house of God on the day appointed, the meeting was opened by prayer; and the words previously chosen as a text were Isa. lxxv. 24—"And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear"—And to the astonishment of a full assembly, the instant prayer begun it began to rain; and while he read his text the rain beat on the house in such torrents that the voice of the speaker could hardly be heard by himself. Encouraged by this manifest answer to prayer, we agreed to pray for a shower of the Divine Spirit; and through the boundless grace of God, we have found him as ready to hear and answer. 70 have already united with the church; and the whole number of hopeful converts is about 150; and the work is still progressing.

*Rel. Int.*

Late advices received via Calcutta, state, that the Christian Missionaries are succeeding to their perfect satisfaction in the Society Islands. The natives of Otahete have generally abjured idolatry, and become peaceable among themselves.



## THE BIBLE A NEW SCHOOL BOOK FOR ROMAN CATHOLICS.

[We are always happy to give credit for an article to the publication in which the article originates. And if prefaced by some worthy remarks of a transcribing Editor, we are happy to give credit for those remarks. But when no credit is given we feel authorised to give none. A word to the wise is sufficient.]

[We have no doubt but the prevalence of the Bible among Roman Catholics, will be very pleasing to our readers. The opposition to the circulation of the Bible by Roman Catholic Priests, and bigoted prejudicial parents and the means taken to prevent their evil tendency, together with the happy effects to be noticed in many instances and the evidence there is that the hand of God is in it all, will doubtless be highly interesting.]

*Extracts of Correspondence from the 10th. report of the Hibernian Society.*

From an Agent of the Society.

I am happy to learn that a fresh supply of books is in preparation. I shall have immediate need of them, as my stock has been completely exhausted by the quantity I was obliged to send for the M—and—G districts; a supply by no means adequate to the wants of those Schools, as I learned from Mr. M'I—that they were almost destitute of the Society's books.

Sensible that the Committee do not wish me at all to repress those who prefer being taught in their native language, to use the Irish Spelling-book or the Irish Testament, I can assure the Committee, that so far from repressing a desire in any to be taught to read the Irish, it has been my study from the beginning to promote and cherish this desire in all our pupils in the Irish districts, and to give every encouragement to the adults in the neighborhood of our Schools to learn to read the Testaments in that language.

The Schools in general are in every place doing well—extending on every side, and proving in every quarter a blessing to all around, a light shining in a dark place. The happy effects already produced in the conversion of individuals, and the gradual and increasing spread of Divine truth over the country, are, I am convinced, incalculable. B—H—is at present employed in a reading mission, in the Country L—, where, I trust, he will be useful to many.

Contemplating the proposed extension of the Society's labors, and the great extent to which they are carried at this moment, I am forced to exclaim, "What hath God wrought?" When I first engaged in the work, I had no more expectation of what the Lord designed than the sower of the handful of corn on the mountain top, whose fruit was destined to shade as Lebanon and to fill the earth.

I observe with great pleasure, that in the directions respecting the Schools to be formed in new districts, the Committee require a strict conformity to the regulations. Indeed, if strict attention to them is lost sight of at any time, from that moment impositions of various sorts will prevail, and the efficiency of the Schools will cease. They keep the Masters on the alert, and effectually guard against fraud. Our regulations have been long fully established, and are now so well understood, that in this respect I have comparatively but little trouble with the Masters. In general the Schools in every district are doing well. The word of God from them is sounding abroad. Light is rapidly on the increase. The Catholic priests, in some places where the Schools have long obtained, have had the mortification to find all their menaces treated with great indifference by the people, and I trust, in a short time, this will be generally the case.

The omission of the adult class in the last quarterly return, was made from the idea that it was not of sufficient importance to demand a separate column; as, in the preceding quarter, there were none but in a few

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Schools, in a wild district, in the county of L—. During the winter this class may be more general through the Schools, as it is only in the winter season that they have leisure to attend; but the Committee may rest assured that I shall not fail to promote this part of the Society's plan by all the means within my power.

The high importance of the attention of Ladies to the education of the female poor was never more evinced than in the case of our female School at S—. I have already mentioned, that there is a Committee of twenty-eight Ladies for superintending this School; four of them at least attend every day, and instruct their different classes from morning until evening. The progress the pupils have made is the less important effect of their attention, though this almost unequalled. The children, (in number 117 by the last return) collected from the suburbs of the town, whose parents in general are so poor that their education would be otherwise altogether neglected, and so depraved, that the baneful effects of their example might naturally be expected to have a fatal influence on the future destiny of their offspring, are almost literally new creatures. Emulous to please their instructors, there is no need of threats to oblige them to commit the Scriptures to memory; their proficiency in this is most pleasing, and, from the answers they give, and the striking change in their whole deportment, it may be hoped that the Lord is writing his truth on their hearts. So attached are they to the School, that all the threats of the priests do not prevent the attendance of an individual out of so many; and so strong is the conviction on the minds of their parents of the benefit they derive from their attendance at the School, that these threats, and the more powerful command given at confession, have been either evaded or set at defiance. The Right Rev. Bishop of E—visited this School, and expressed his approbation in the warmest terms; for my own part, I never visit the School, or meet the children in the street, but my heart glows with gratitude to God for the wonders he has done.

I am happy to state, that I have been informed that many of the Schools, suppressed by the priests in the South L—district, have again been opened; but whether the whole of them, or how many, I cannot yet say, as Mr. M'E—, who has been on that inspection since the end of July, has not yet returned.

In one county a Catholic priest not only allows the School to be kept in his chapel, but has devoted, as a donation for its support, the interest of 200£. Another has behaved in the kindest manner to Mr. S—, the inspector; lodged and entertained him hospitably; received with much pleasure an Irish Testament which he presented to him, and intimated his wish to have an English Bible; which being mentioned by S—to the Rev. Mr. D—of G—, that gentleman immediately supplied him with one. Our School in K—, in the county of M—under W—T—, so long indulged with peace, through the favor of the Priest, and guarded by the known intrepidity of the character of the master, has at length met with a shock.—The old Priest was removed, and a young man from M—succeeded him, and has influenced many of the deluded parents to withdraw their children.

This gentleman, having denounced the books as heretical and damnable, T—, the Schoolmaster, produced them before the congregation, and challenged him to a proof of his assertion. The priest, with strong expressions of indignity, for having the infallibility of his decision impeached, declined the investigation, and T—told him that he was determined to persevere in teaching all who would attend, out of those books, the orthodoxy



and morality of which he defied any justly to impugn. As about thirty of his pupils continued to attend, and as I had full confidence in the integrity of T—and had every hope from his exertions that he would be finally successful, I told him to continue, and that I would pay him the average of sixty for the present quarter; with which he was content, though his usual average was 80, on strict examination of the regulations.

I have no doubt but this man has received lasting benefit from the word of God, and as he is incessant in his attention to instruct the benighted multitude around him, I trust he will prove a blessing to many.

*From the same October 24, 1815.*

The greatest attention has been paid, from the commencement, to all the adults in the neighborhood of the Schools, who could be induced to learn to read either in English or Irish; and I have now to add that our Itinerant Irish teachers, in every place where I send them to qualify the Masters to teach an Irish class, not only form an Irish class in each School, while they are instructing the Master, but attend the adults who wish for instruction and assemble for that purpose after working hours, and on Sundays, either in the school-house, or in some central house in the neighborhood; but these adults, which have been numerous in every district, not being included in the Master's returns, and being without charge to the Society, except for books, have not been noticed in the quarterly Reports.

The 300 Irish Testaments will, on their arrival, be put in immediate requisition, as I now have but few on hand.

Opposition from the Priests is unabated in every district, but without any serious effect, except in the South L—and R—districts. I should have expected the extensive district of F—, which, from the beginning, has been but little disturbed by their interference. Whether overawed by the number of gentry and yeomanry in that country, or from some other cause, I know not; but the fact is, I have had but few complaints from that quarter. The School under the protection and patronage of Mr. C.—of E—, has been preserved uninjured, notwithstanding the uninterrupted opposition of the Priest, by the powerful influence of Mr. C—, and the persevering constancy of O'H—the Master. Those in B—and T—district continue, and have had an increase, having the benefit of the attention of two ministers of the establishment. The whole of the schools in the county, of M—are 45.

Baal is a most desirable situation for a school, being the ancient seat of the chief worship of the idol, after whom it is called. The name is not only retained to this day, but also all the abominations of Baal's worship. Thousands flock there; at certain seasons of the year, to do penance, perform the most superstitious rites, witness the grossest imposture in the working of pretended miracles, and join in the most abominable idolatry, drunkenness and uncleanness; after which they return to their houses to meet the adoration of their neighbors for having been at a holy place!

In my last I intimated that I had received pleasing accounts of instances, of some of the children having profited by the word of God. In the nature of things it may be expected, that I must remain ignorant of much, very much, that may have been graciously effected in this way. Unless extraordinary occurrences give occasion, it is not to be expected that children, who never hear any thing of the kind from their parents and those they are conversant with, will make any profession of the kind; and a change which would at once catch the notice of an experienced christian,



may pass long unobserved by those who have not themselves been the subject of any gracious change; which is still the case with the great majority of our Masters. I must therefore be indebted to what is called accident, or to information received from the Inspectors, for intelligence of this sort; and from the nature of the business of the Inspectors, and the attention they are obliged to give to the outward concerns of the school, they have little opportunity, if any, to come at the state of mind of any of the children which they inspect. From them, therefore, I have as yet only received accounts, from time to time, of the pertinent and pleasing answers they have had from many of the children, to questions put to them on hearing them read the scriptures or repeat their tasks. The first account I give, I had from a young lady, who related it of a servant in her family, who has liberty occasionally to attend school.

He is about eleven years old, and is but in spelling-book No. 2. She told me that when spelling the scripture lessons in his leisure time at home, he seemed to be deeply interested in the import, and very frequently made pertinent observations. Once she observed him very thoughtful and intent upon what he was endeavoring to make out by spelling, and, as if he had just caught the idea, he exclaimed: "O but the Priests are wrong to teach us to pray to the Virgin Mary or the Saints! Jesus Christ is himself the Saviour, and there is no other." This brought on a conversation between him and the young lady, and she assured me that, from his answer to the questions on the subject, and the seemingly deep impression made by the truths he learned from his Spelling-book, she entertained the greatest hopes that his mind was opening to divine truth.

The 8th of last month being great Lady-day in harvest, what is termed a *patteren* is held at a place called S—, where multitudes assemble from all parts of this county, and even from distant counties. An acquaintance of mine passing by a house, within a mile from the wells where the *patteren* is held, overheard a dialogue between the woman of the house and her daughter, a girl about 12 years old, a pupil in the Female School at S—. The mother was lamenting that she had no cloak, and was thus prevented from attending on the *patteren*, and thereby deprived of the benefit of the holy wells on that day. The daughter lamented, in her turn, over the ignorance of the mother, and an altercation ensued; the mother insisting on the virtue of the holy wells, and of the prayers said there on that day, and the daughter insisting that there was no virtue in either of them. The mother, quite enraged with her daughter, imputed her strange and wicked notions to the books she heard in School; and the daughter, in return, told the mother, that if she heard and understood those books, she would never go to a well during her life, convinced that nothing could save her but Jesus Christ; and that her prayers would be acceptable in her cabin, as before all the wells and holy places in the world. I have not had any conversation with this child, but I have frequently observed the great change in her appearance since she was admitted into the school; and can testify that it is as marked as any that the gospel ever produced in a Hottentot, or any of the most barbarous tribes.

To be Continued.

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A large Sabbath School has been recently opened in Geneva, Ontario; another in Greensburg, Pennsylvania; one in Hillsborough, North Carolina; and two in Charleston, South Carolina.



For the Panoplist.

## ON THE GOVERNMENT OF THE TONGUE.

Next to the understanding, the faculty of speech is perhaps the noblest natural gift, which God has bestowed upon man. But this blessing of God has often been perverted to the most unworthy purposes. It sometimes becomes one of the chief engines of Satan, and proves the occasion of extensive mischief. How inconsistent it is, that with the same organ a man should bless and curse; that it should be used to warn people of the danger and temptations to which they are exposed, while it is made the instrument of leading others into temptation, and quieting them in a course of sin, which may issue in their endless perdition.

I will first point out some of the ways in which christians are most liable to abuse their precious blessing, and then add some considerations to guard them against these abuses.

Christians must be sensible how often they have indulged themselves in foolish and unprofitable conversation, having no proper object in view. This is not calculated to promote either their own edification and comfort, or to benefit others. Of every idle word an account must be given in the day of judgment, I appeal to the consciences of professed christians, whether they have not lost much valuable time and many opportunities of edification in this way? It is truly lamentable, that even in the company of pious and intelligent persons, trifling conversation of different kinds occupies so much time and attention, while things of vastly greater consequence are overlooked. It is in some instances difficult to point out what does, and what does not, come under the head of trifling conversation. But there is no difficulty in deciding, that, when a number of professed christians spend an afternoon or evening, without speaking scarcely a word about religion, or about what they can and shall do towards sending the Bible and missionaries to the destitute in our own land or elsewhere, they are censurably inattentive to their duty. Sometimes conversation, which in itself does not deserve the name of trifling, becomes so from the subject occupying a larger portion of time and attention than it ought. There are many subjects of conversation in which christians may unite with the men of the world: such as the news of the day, the characters of rulers and candidates for office, anecdotes of different kinds, commercial intelligence, &c. &c. which become very unsuitable for the intercourse of christians, when carried beyond a moderate extent. Discussions respecting disputed questions in law, history, chronology, metaphysics, and sundry other branches of human knowledge, ought not to occupy too much of the conversation of christians, because, in point of importance, they will not bear a comparison with those things, which ought to excite the greatest interest. In a word, there are many subjects, not altogether unworthy the attention of christians, which, when they engross conversation entirely, deserve no better name than that of trifling speculations.

I know of no way of trifling in conversation more unsuitable than that of talking about the family affairs of our neighbors. This is sometimes carried to an odious length. They, who deal much in this kind of talk, may well be called busy bodies, and intermeddles in other men's matters. St Paul very pointedly condemns such persons, and St. Peter classes them with the grossest malefactors.

Another abuse of this faculty, which christians have much need to be on their guard against, is *evil speaking*. It is obvious that this includes speak-



ing reproachfully or disrespectfully of others, without any sufficient reason, as well as falsely and slanderously.

Envy, malice, vanity, selfishness, and anger prompt men to injure the reputation of their neighbors. When a man is under the influence of either of these principles, he is very apt to speak evil of his neighbor; and having done it once, he is likely to repeat it often, as a kind of justification of the first offence. He overlooks, in such cases, all his neighbor's good qualities, exaggerates his bad ones; and imputes to him bad motives without evidence. It is insinuated, that his neighbor does not regard his word; that he has defrauded some one; or that he covers his crimes under his smooth tongue, or profession of religion. This is occasioned, perhaps by a slight difference in sentiment, or by some small want of attention or civility. Thus a harsh and uncharitable judgment is not only framed; but too often expressed in terms of severity.

As conversation often turns upon the conduct and sentiments of our fellow-men, christians ought to be on their guard; how they speak on such subjects. They are too often led astray before they are aware.

*Falsehood* is another abuse of the faculty of speech. By this term is to be understood, not only direct violations of truth; but every species of equivocation, which may be used to bring others to believe what is false. He that would scruple at telling a direct lie, might deceive others by means of the ambiguities of language. If this is not falsehood, it is very much akin to it. It is contrary to the godly sincerity which forms a part of the christian character.

Indecent conversation is another abuse of the faculty of speech. Every thing approaching to indecency, whether directly or indirectly, deserves severe reprobation, and is certainly abominable in the mouth of a professed follower of the Lord Jesus. It is very seldom that professed christians do shock our ears in this way: though it is common for the ungodly and profane to do it. Sometimes a christian is tempted, by a witty saying, to transgress in this particular; but whenever he does so, it gives the ungodly liberty to speak reproachfully of religion.

There are other ways of abusing the faculty of speech. It is done by those opprobrious words which stir up anger; and by satirical, contemptuous, or ill-natured remarks, and insinuations. "A soft answer turneth away wrath, but grievous words stir up anger. The tongue of the wise useth knowledge aright, but the mouth of fools poureth out foolishness.

It was proposed, in the second place, to add some considerations to guard christians against the abuse of the tongue.

What has been said, should show them how much reason they have to pray, "Set a watch, O Lord, before my mouth; keep the door of my lips.

1. Watchfulness and prayer are highly necessary to guard against the temptations, which you, my fellow christians, are under, of speaking unadvisably with your lips. Let it be remembered, however, that the tongue is but the organ: and that *it is out of the abundance of the heart that the mouth speaketh*. Hence you should watch over the thoughts and imaginations of your hearts. You have had opportunity to be convinced, by sad experience, that thoughts introduce into your minds, which you do not wish to indulge, and which, if indulged, become the cause of much sorrow. It is not owing to a wicked heart, that the tongue becomes "an unruly evil, full of deadly poison; a world of iniquity defiling the whole body and setting on fire the course of nature, whilst it is set on fire of hell." Therefore watch and pray against this evil:



2. The abuse of the tongue is incompatible with the law of *kindness*, by which we are bound to our neighbor. We are constrained by the example, and positive injunction of Christ and his apostles, *to be kind and tender hearted one to another*. Did Christ speak evil of his neighbor? "Let the same mind be in us that was in Christ Jesus our Lord?" Did the apostles defame and speak evil of their neighbors?" Let all bitterness and wrath and anger and clamor and evil speaking be put away from you, with all malice. And be ye kind one to another, tender hearted, forgiving one another."

3. The pernicious consequences of evil speaking furnish a reason why christians should guard against it. You have known it disturb the peace and harmony of whole churches and neighborhoods; excite animosities which have not been allayed till death; cause many to doubt the reality of vital piety; and "give occasion to the enemies of the Lord to blaspheme." "Where there is no tale bearer the strife ceaseth." Can any man correctly estimate the mischiefs which this practice has caused in churches and families, and among neighbors and friends?

4. God has expressly forbidden it. "Thou shalt not go up and down as a tale-bearer among thy people." "Speak not evil, one of another, brethren." "Let all evil speaking be put away from you." Paul bade Titus to exhort his hearers, *To speak evil of no man: to be no brawlers, &c.*

I observe, further, that this subject is calculated to convince men of the *depravity* and *deceitfulness* of the human heart. Slander, and defamation, and tale bearing, which are not uncommon, argue a *corrupt* nature, and the necessity of grace to renew and sanctify it.

Professions of religion are vain, when the tongue is not bridled. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." Can any person be a true christian, and a tale bearer, and a slanderer of his brethren at the same time? Let conscience do its office.

E. S.

The revivals at Parma and Riga, Genesee county, N. Y. continued till the last intelligence; and a similar work was commencing at Murray, where a church had been recently organized. At Cayuga village, there was an extensive awakening, and at Homer a wonderful out-pouring of the Spirit. At Owasco, there are supposed to have been 600 or 700 converts in the Presbyterian and Baptist connexions, since last January. God has smiled, in a wonderful manner, upon the exertions, which have been made to diffuse religion, in the western part of the State of New-York.—

*Panoplist.*

It may perhaps rejoice the people of Zion, and all who bear the name of Christ, of whatever denomination, to be informed, that throughout this section of this lately heathen country, the *Spirit of the Lord and the Spirit of the Gospel*, are extending far and wide. Eight persons were received into fellowship with the Presbyterian Church at Buffalo, on last Lord's Day. The towns of Willink, Hamburgh and Edon, where formerly the Spirit of the Evil One, enchained the hearts of many, the stately step-pings of the Redeemer are seen, and the great enquiry is, "*What shall I do to be saved?*" May those set to watch over the flocks be faithful, lest the wolf slip into the dark corners of the fold and steal away the affections of the sheep. Let them be faithful, and by precept and example, encourage the timid lambs of the flock, to taste of the fountain of living water, which springeth up unto everlasting life.—

*Buffalo Gaz.*



1827

## THE INTELLIGENCER.

SANGERFIELD, MARCH 10. 1817.

## GRAND CANAL.

The Commissioners report to the Legislator on this subject, is very lengthy, and accompanied by maps, exhibiting the course and distance of the contemplated rout, the streams to be crossed, the location of the Locks, (77 in number) dam gates, deep cuttings, aqueducts, feeders, bridges &c. which occur in the whole course; accompanied by profiles, which shew the precise level of the Canal, height and length of every hill, the depth and width of every valley. Containing also a description of the difficulties and facilities on the rout, and suggesting the manner in which the difficulties may be overcome, and estimates of the expense in details of every kind of labor required. The whole length will be 353 miles. From Buffalo to Seneca River is a fall of 194 feet; from Seneca River to Rome is a rise of 48 1-2 feet; from Rome to Schoharrie creek, a fall of about 133 feet; and from Schoharrie Creek to Albany, a fall of 286 feet.—

The expense is estimated at 4,881,783 dollars; averaging about 13,600 dollars a mile. This appears to be a much more full and accurate survey than any heretofore formed. The practicability is much more clearly demonstrated. If the bill now before Congress (granting 90,000 dollars annually to this state) shall become a law, the state will be possessed of ample means for defraying the interest of any sums necessary to be borrowed for the commencement of the work. Why then should it not be begun? If the estimate of expense be correct, in five years it might be completed; and the revenue then rising from it, might be applied to the payment of the debt incurred, and no tax would be needed. No time could be more favorable for the commencement of the work.

Several articles intended for this paper, must be deferred until our next.

## CONGRESS.

The bill appropriating ten millions annually for the reduction of the public debt, and an additional nine millions for the current year, has been ordered a third reading in the house of Representatives.

The Claims' bill has passed the Senate with an amendment to retain the present commissioner.

The question relative to paying unauthorised state expenses, for militia called out under state authority during the war, on which Connecticut predicate her claim of \$145,001, has been virtually put to rest in Congress, by being ordered to lie upon the table.

Argus.

Lord Cochran had refused to pay the fine of 100£. imposed on him for breaking prison, and was in prison. His constituents proposed to pay the fine by subscription, no person being permitted to subscribe but one penny..

A memorial to the Lord Lieutenant of Ireland, for stopping the distillation of grain, had been signed by the mayor and citizens of Londonderry.

The German diet were in session but we hear of no act that they have done.

Bonaparte is said to be actually writing his history; and a letter from Count Las Cassas to Mr. Warden, states, that he has completed his campaigns of Italy and Egypt, and his reign of a hundred days.

The American squadron were at Gibraltar the 1st of November.

ib.



DIED at Campbell town (Steuben Co. N. Y.) the Rev. Robert Campbell, aged about 75. But a few weeks before, he was in this town (Sangerfield) assisting his daughter, (the widow of Mr. Elias Montgomery who died suddenly last fall in an apoplectic fit) in settling the Estate of her deceased husband. While present he preached a number of times in this town, to the comfort of many. Having completed his services, for the relatives of his deceased son-in-law, he returned home, and, (in the words of a letter from a brother to his sister in this town) "was taken sick on the 14th instant, (Feb.) His disorder increased rapidly, and baffled the skill of his physician and surgeon, and this morning [the third day after he was taken sick] about nine o'clock, he expired.— He appeared sensible of his approaching death—was calm and much resigned to the will of God, and said he did not wish to live any longer without he could do something for God. Our aged, and infirm mother is in as good health as usual, but is very much afflicted, and feels that she has lost all her worldly comfort, and is alone. I think however—she enjoys that consolation which the world can neither give nor take away. [speaking of others as well as the sister he says] I hope you will endeavor to console each other, and not mourn as those who have no hope; but let us all mourn for our own sins, and strive to be prepared to follow him who is gone but little before us.

In Winsor (Mass.) Feb. 24. the Hon. FRANCIS BLAKE, aged 43.—In the vigor of manhood, and apparently in the midst of his usefulness. We can with much propriety adopt the language made use of upon a recent and similar occasion "the death of this distinguished man has as it were spread a pall over the spirits of our citizens.



NEW-YORK. February 21.

**SPECIE PAYMENTS.**—Yesterday our banks commenced paying specie. They were prepared, and before ten o'clock, their extensive counters exhibited a glitter of gold and silver coin that delighted every beholder. But contrary to all calculation, (which is honorable to the citizens of this wealthy metropolis,) there was no run for specie; and the porters of the banks, after bank hours, were obliged to lug back to the vaults the bags of coin, which, in the morning, they had brought up to meet the expected demand. In a few days all the paper change will be out of circulation. Much of this trash was yesterday redeemed, and committed to the flames.

**THE WEATHER.**—The papers from all parts of the country are filled with accounts of the severity of the weather during the preceding and present months.—At Montreal, the thermometer has been at 30 degrees below cypher: At Hanover, (N. H.) the same, and at Portland, (Maine,) at 20. At Boston, the harbor has been frozen to the light-house, 9 1/2 miles from the town. At New York, the North and East rivers have been frozen over. At Washington-city, the ice in the Potomac has been 26 inches thick. At Edenton (N. C.) the snow has been from 13 to 15 inches deep, and the sound 12 miles over, nearly closed. At Charleston, (S. C.) several negroes have been frost bitten: While at New Orleans, as will be seen under that head, the crew of a vessel have been frozen to death.

Lan. Gazette.

Newark (N. J.) Feb. 18.

**SCHOOL FUND.**—We are happy to learn that the Legislature of this State, following the example of some of our sister States, have, at their late session, made a handsome appropriation of the public money for the education of youth. The amount in funds, and other property, is estimated at not less than *thirty thousand dollars*—and the annual increase at nearly *ten thousand dollars*. This school fund is to remain entire until such time as it shall become so respectable as to justify the Legislature in maturing a system of education and expenditure. *Centinel.*

From a Montreal paper.

*Distress of the lower class of people.*

It has been ascertained by a gentleman of the first respectability, who have taken much pains to enquire, that there are not less than 1500 persons in the suburbs of this city, reduced to actual distress from want of the necessaries of life. It is unnecessary to observe that these are Bread and Fuel, both of which are at a price beyond the reach of hundreds of families, whose delicacy forbids them making

known their urgent wants.—The distressing scenes in many families are truly heart-rending. To alleviate those dreadful sufferings, we rejoice to state that J. P. Leprehon and Henry M'Kenzie, Esquires, are about collecting voluntary subscriptions. It is hoped that the citizens of Montreal will give renewed proofs of their humanity and liberality, by subscribing such sums as their respective situations may admit; for never were the cravings of indigence more acute, nor immediate relief more required.

It was told to the Lord Chesterfield, that Mrs. W—, a termagant and scold, was married to a gamester. His Lordship said, that *cards and brimstone* made the best matches.

A Lady asked her husband what the difference was, between exportation and transportation.—MY DEAR, replied the good natured husband, there is a difference, and I will endeavor to bring it as near your understanding as possible, suppose that you were *exported*, I certainly should be *transported*.

DUELLING.

The brave Dutch admiral Van Tromp, who was a large heavy man, was challenged by a slim French officer. We are not upon equal terms with rapiers, (said Van Tromp,) but call upon me to morrow morning, and I will adjust the affair better. When the Frenchman called, he found the Dutch admiral astride of a barrel of gunpowder. "There is room enough for you, (said Van Tromp,) at the other end of the barrel; sit down: there is the match: as you are the challenger, give fire." The Frenchman was thunderstruck at this terrible mode of fighting; but as the Admiral told him he would fight in no other way, terms of accommodation ensued.

We would inform our readers that we are under peculiar necessity for money. We would not forget to express our thankfulness to many who have been punctual in their payments for this work; but we earnestly solicit of those who are yet in the rear, that they would forward their pay as soon as possible.

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